

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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In Ethiopia Southern Baptists are helping introduce the "broad-bed" plow. Ethiopian Baptist veterinary technician Fakadu Ruda (second from left) shows a group of local farmers how to use the plow, which is actually a combination of two

plows with "wings" attached to them. The wider planting beds and distinct drainage furrows that result increase crop yields. (BP) PHOTO By Joanna Pinneo

## Flicker of hope glimmers once again in Ethiopia

By Craig Bird

ADDIS ABABA, Ethiopia (BP) — There is a glimmer of hope, once again, in Ethiopia.

And as the best rains "in maybe 30 years" fall in the drought-ravaged highlands and raise the spirits of the farmers and herdsmen, Baptist missionaries also are hopeful of moving from emergency feeding programs to long-term development projects.

"These people don't need anything except to get what used to be their normal rainfall each year," said Jerry Bedsole, a missionary veterinarian who has spent almost 20 years in Ethiopia. "These valleys and plateaus used to be lush farmland and they can be again." He is convinced that two or three years of rains will return the people to self-sufficiency so relief money can be better spent on slower but more lasting work.

But it will take more than precipitation for the Baptists to change their programs. It will take government permission. Mission work in Marxist Ethiopia is played by different rules than in most of the rest of Africa, "and here the name of the game is contracts," says Ed Mason, a volunteer from Florida who coordinates the Baptist hunger relief projects.

Contracts between the government and the mission spell out what can be

done and where, and missionaries play by the rules or go back home to the United States.

For several years most Baptist work has been operating under three-year contracts, focusing on the nine feedings stations in the highlands. But the mission is hoping to negotiate 10- to 15-year projects where missionaries can work with people on a lengthy, day-in-day-out basis.

"Now we see a person for 30 minutes or so once every two or three months when he or she comes to pick up food," Bedsole says. "We think we can really make a difference when we can live alongside them."

Not that the mission hasn't been making a difference. At the nine feeding stations, hunger, if not beaten, has at least been beaten back. No longer do thousands of people camp outside the feeding center gates. Instead, the government assigns "farmers associations" specific days to come about every other month.

The first light of dawn reveals three or four lines snaking from the centers in all directions, waiting for the 8 a.m. distribution. The people are hungry but not desperate. There is very little if any food left from the last distribution, but only a few are starving to death compared to the thousands of

three years ago.

Medical volunteers maintain clinics at each feeding station, dispensing health care the people otherwise would never get because they are so isolated from cities. A volunteer veterinarian treats donkeys and goats by the thousands and horses by the hundreds.

Other more permanent projects are making life better for the highlanders, such as the broad-bed plow, a tree farm, and clean water sources.

They build rock retaining walls, fix separate livestock watering areas, and dig canals so rain water won't wash topsoil into the springs.

New springs also are being dug and capped and the water piped away from the water source, again to protect its purity.

In a single year since the government asked the Baptists to take over a nursery near Maranya, an Ethiopian Baptist team has tripled its size. In July the farm distributed 186,000 seedlings of 11 varieties of trees.

Several, such as "Suspana," will provide forage for cattle and firewood.

Day after day the flicker of hope is kept alive as the Ethiopian "believers" on the work teams and the Baptist missionaries and volunteers demonstrate the hope available through Jesus Christ.



For three years these faces and ones like them have been burned into the minds of Westerners as the horrors of Ethiopian famine have been revealed. More than once, rains have brought hope. This woman represents thousands who walk to one of Southern Baptists' nine feeding stations, bringing their hunger and concern for their families and leaving with enough food to last a few more weeks. (BP) PHOTO By Joanna Pinneo

## Baptists feed 10,000 refugees in Rwanda

By Craig Bird

BUTARE, Rwanda (BP) — About one-fifth of the estimated 50,000 Burundian refugees who have crossed the swampy border into Rwanda near Butare are being fed with \$60,000 of Southern Baptist hunger funds.

The refugees are fleeing north to escape tribal massacres in Burundi that erupted Aug. 14, pitting the majority Hutus, who comprise 85 percent of the population of the landlocked east African country, against the ruling Tutsi people, who dominate the government and the army.

An estimated 3,000 Hutu refugees, primarily women and children, are streaming daily into Rwanda, where the government is controlled by Hutus.

In 1972, ethnic strife resulted in death for an estimated 100,000 Hutus, including almost all of the educated elite.

The Rwandan government has issued urgent pleas to the international community to provide assistance for the refugees and a solution to the problems in Burundi. It

asked the Baptist Union of Rwanda to assume responsibility for the "commune" of Muyaga, one of three locations where the refugees are being housed.

"This was a good choice because we already have a church in the commune and several preaching points," said Vernon Sivage, chairman of the Baptist Mission of Rwanda. Sivage is from Midland, Texas. David Hooten, a first-term missionary from Tifton, Ga., is coordinating the feeding stations at three camps.

Ron Murff from Mobile, Ala., another first-term missionary working in the program, has estimated each refugee needs 100 grams of beans, 100 grams of rice and 200 grams of sorghum per day. For 10,000 people, the approximate cost is \$1,350 daily.

More than 20 Southern Baptist missionaries live in Rwanda, but none live in Burundi.

Craig Bird is a missionary journalist.

## Imagine

Imagine an egg becoming a bird,  
A seed, a tree,  
An utter, a word.  
Imagine our world becoming loving.  
A love between nations  
And all God's creations.  
A love that will end all hostility  
And turn all thoughts to gentility.  
Imagine the hungry being fed  
and helpless children being led  
A place where vision does not lie,  
And wildlife is in profound supply.

Imagine people being able to soar,  
And all humanity being able to soar.  
Imagine people being healed,  
And all life's pleasures being filled.  
Imagine nature without pollution,  
And a world without a revolution.  
Imagine all people being sheltered,  
And harmful flames being smeltered.  
Imagine people being educated,  
and humans being congregated.  
The world will be a better place,  
If we will all imagine the expanse of God's grace.

—Garrick Conner (age 14)  
Sidon

SOUTHERN BAPTIST HISTORICAL  
LIBRARY AND ARCHIVE  
Historical Commission, SBC  
Nashville, Tennessee



# Editorials . . . by Don McGregor

## "The Lord is my Shepherd"

Twenty-five years ago I was associate editor for the Baptist Standard in Texas; and Jack Hamm, whose religious cartoons are seen on a nationwide basis, was artist for the paper. We had been friends for more than 20 years at that point.

One day he came to me to explain an idea that would present the New Testament from the advantage of 26 different translations. Thus I became one of the earliest to know of the effort that has spanned these 25 years and has now culminated in the entire Bible being produced with 26 different translations. The new product has just now become available.

To say that a great deal of work has gone into the production of that first New Testament and now into this single volume Bible would be a gross understatement. It has been a monumental undertaking. The general editor and overseer for the work has been Curtis Vaughan, now retired from a faculty position as New Testament professor at Southwestern Seminary.

A great deal of the work has gone in choosing the translations to be used. Not every verse has 26 translations of it. For each verse, however, the editors made determinations as to which several of the 26 translations available would be the best for that verse. So each verse is reproduced from three to five, six, or seven times. The student can more completely understand the message by comparing the several translations. There is no commentary. It is simply the Bible presented with multiple translations taken from 26 possibilities.

Vaughan has been the general

editor all the way through. The King James Version has been the basic text all the way through.

When the New Testament was produced there were 26 translations used to make the comparisons. When Old Testament scholars came on the scene to begin work on the remainder of the Bible, however, they wanted to add several more sources of translation. Now there are 34 different versions being used, but the title is remaining with the 26 as originally presented.

Jack Hamm and Curtis Vaughan have been a part of the operation from the beginning. Interest had begun to lag following the New Testament printing, and the copyright on the effort rested with Zondervan Publishing House. Along came a Mississippian, however, and reignited the interest. He is Byron Mathis, who now holds the copyright and is the president of Mathis Publishers Inc. in Moss Point. Mathis, who was pastor of Calvary Church, Pascagoula, for 23 years, moved on to take the multiple translation idea into the entire Bible. First there were three volumes that encompassed the multiple translation Bible. The single volume Bible has just come on the market.

The new Bible was introduced at a meeting at First Church, Dallas, attended by the pastor, W. A. Criswell; Hamm; Vaughan; Mathis; and others.

Hamm says that no one person should be credited with having brought about the idea and its successful culmination with the entire Bible being presented with variations of 34 different translations. He notes that

the driving force behind the entire effort has been the Holy Spirit.

The new Bible is of exceptional interest to me because of having known Jack Hamm for 47 years and because of having watched the process unfold from the beginning.

For the preacher it is like having 26 different versions of the Bible in the study. An interesting factor is that, while there is no relationship, there were 26 editors who participated in the project from its inception to its culmination.

Mathis tells of miraculous developments as he began to publish the Bibles. As an example, he was three or four days away from beginning typesetting without enough money when he got a call from another Mississippian, Owen Cooper, asking if he needed money. His affirmative reply established a \$120,000 line of credit, though he only had to borrow \$22,000 because things continued to fall into place.

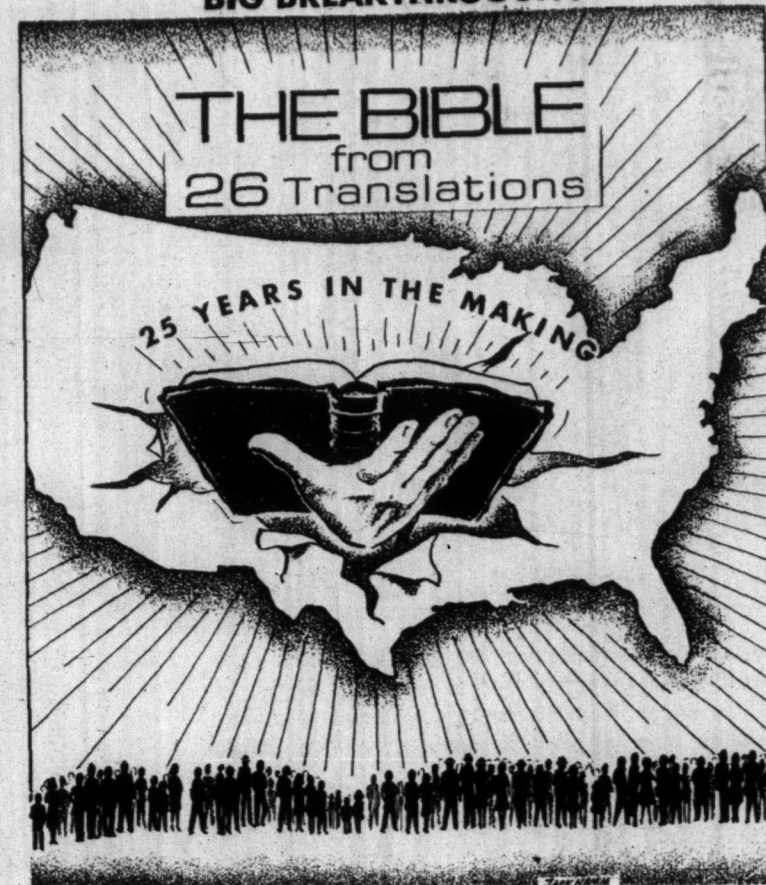
Mathis says that Psalm 23:1 has been his beacon light in the endeavor.

Criswell has decided that he wants the Bibles to be placed throughout the Sunday School organization of First Church, Dallas; and Mathis notes that the Bible has been endorsed by seven former presidents of the Southern Baptist Convention, including Cooper.

Twenty-five years ago, as I visited time after time with Jack Hamm concerning his dream, it never occurred to me that the dream would come to such fruition.

But with Jack, as well as with Byron Mathis, it can truly be said: "The Lord is my Shepherd, I shall not want."

### BIG BREAKTHROUGH!



## Bennett urges partnership

LOUISVILLE, Ky. (BP) — Southern Baptists need to remember they are "partners in ministry for Jesus Christ," said the president of the convention's Executive Committee.

Addressing fall convocation services Aug. 30 at Southern Seminary here, Harold C. Bennett said prayer is a key element in the cooperative work of Southern Baptists. He also reminded students, faculty and staff their individual ministries are helped by the prayers of others.

"Others who have prayed for you will help you become the type of

minister for Jesus Christ you ought to be," he said.

Bennett also emphasized the centrality of the Bible in the mission of Southern Baptists. "The book is central to what we are about," he said. "It is our guiding light to live by. It is God's holy word to us."

He added the Bible "directs its readers and hearers to the person of Jesus Christ."

Bennett said the Southern Baptist Convention seriously should commit itself to the task of starting of new churches.



Principal personalities involved in the Bible from 26 Translations recently gathered at First Church, Dallas, with the pastor, W. A. Criswell, to announce the release of the new volume. Left to right are Byron Mathis, Moss Point, Miss.; Curtis Vaughan, general editor; Criswell; and Jack Hamm, who conceived the idea originally. There were 26 contributing editors.

## Baptist beliefs . . .

### The temptations of Jesus (II)

By Herschel H. Hobbs

"But he answered and said, It is written." — Matthew 4:4

Jesus answered each of Satan's temptations by quoting from Deuteronomy (4:4; Deut. 8:3; 4:7; Deut. 6:16; 4:10; Deut. 6:13), a book of law. "It is written" was the standard way of introducing a quotation from the Scriptures. A perfect tense, it means "It is written and stands written." God's Word does not change.

Note that Satan also used scripture (Matt. 4:6; Ps. 91:11-12). But, whereas Jesus quoted from law, Satan quoted poetry as if it were law. He took a beautiful poetic promise of God's care and used or abused it as if it were law. He interpreted it out of its context. Furthermore, he omitted one very im-

portant part of this psalm: "to keep thee in all thy ways" (91:11b). Satan's proposed way (avoid the cross) was not God's way for Jesus. He adapted God's Word to suit his evil purpose.

Just because someone quotes scripture in a sermon or a written document does not necessarily mean that he is using it correctly. We should be like the people of Berea. "They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

Could Jesus have yielded to temptation? Yes. Else they were not temptations. Which would mean that he only pretended to be tempted. This would have made him guilty of hypocrisy, the sin he condemned unmercifully

(Matt. 23). He could have yielded. But, praise God, he also had the power not to yield! Luke 4:13 says that "the devil . . . ended all the temptation." Or "every kind of temptation." Jesus "was in all points tempted like as we are, yet without sin" (Heb. 4:15). Though Satan tempted Jesus repeatedly, he did not sin one time.

How did Jesus resist temptation? He did so through prayer, meditation, God's Word, the power of the Holy Spirit, and complete submission to the will of his Father. Other than the fact that he had no proper sin, these other things are available to us, if only we will use them.

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.

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## 23-2 vote elects Land executive director, CLC

By Dan Martin

NASHVILLE (BP) — On a 23-2 secret-ballot vote, directors of the Southern Baptist Christian Life Commission Sept. 12 elected Richard Land of Dallas as the new executive director-treasurer of the Southern Baptist moral and social concerns agency.

Land, 41, who has been vice president of academic affairs at Criswell College, an arm of First Baptist Church of Dallas, will assume day-to-day direction of the agency about Oct. 24, succeeding N. Larry Baker, who resigned June 3 following 16 months as executive.

In presenting Land as the choice of the eight-member search committee, Joe Atchison, a director of Baptist associational missions in Rogers, Ark., told commission members: "We (the search committee) decided from the beginning that we were not going to let any political fallout or any other thing keep us from going for the most qualified man . . . God's man."

"Richard Land is the unanimous choice of the search committee."

Atchison had pledged to have an "open" process of selecting a replacement for Baker, whose selection and tenure of office was one of the most controversial in the history of the agency. Conservatives had complained they were "run over" by the then-moderate majority in the selection process, presentation and election of Baker, who was called on a 16-13 vote and, in September 1988, survived an effort to fire him when commission members tied 15-15.

Following the vote, Atchison told Baptist Press the "atmosphere of the meeting was markedly different in a very positive, upbeat way," from the tense meetings of January and September 1987. "Commission members said over and over how much they appreciated both the time we gave and the opportunity to ask questions," he said.

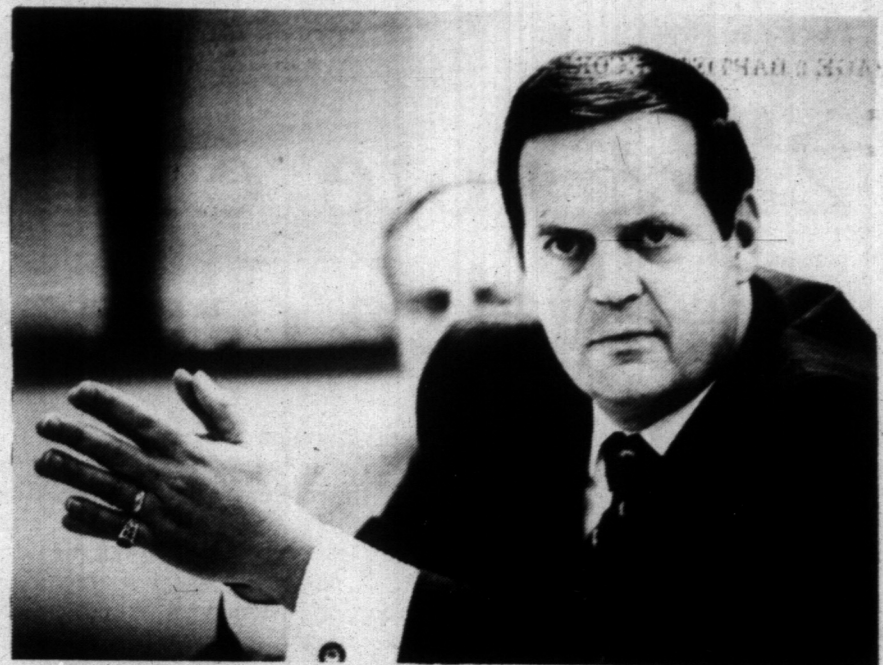
Also, after the vote, Land said: "I had the impression in all of my contacts with the search committee that they were very anxious that things were done in proper order and were

seen to be done in proper order. They wanted to give commissioners all of the time they wanted for the discussion, and I felt there was a feeling of being able to ask whatever they wanted."

Fred Lackey, commission chairman and pastor of First Baptist Church of Athens, Ala., noted the "contrast in the atmosphere of this meeting," from that of the immediate past meetings. "This meeting was much, much more positive," he said.

In his presentation of Land to the board, Atchison acknowledged that charges of "politics probably will be made regardless of what we say until they get a chance to sit down and talk with Richard Land." He added some of the search committee had "negative feelings" about Land, "but when we sat down, those negative factors just fell away."

"We believe the Lord led us to Richard Land; we believe he is the best man," Atchison said, adding he received "absolutely no outside pressure regarding our recommenda-



Richard Land answers questions from trustees of the Southern Baptist Christian Life Commission prior to his election as executive director of the social and moral concerns agency. (BP photo by Jim Veneman).

tion. Nobody got on the telephone to try to sway us."

Trustee Coy Privette, executive director of the Christian Action League of North Carolina in Kannapolis, told Atchison he was "glad to hear" there was no political pressure, and commented that 18 months ago he had been told by a prominent conservative leader that it was only "a matter of time until Richard Land was elected executive director of the Christian Life Commission."

A search committee member, Rudolph C. Yakym Jr., a stockbroker from South Bend, Ind., recounted that "five or six weeks ago" he had occasion to spend several hours with Paige Patterson, a leader in the conservative movement, and Land's boss at Criswell College.

"Never once did he (Patterson) bring up the matter of the Christian Life Commission, Richard Land, the nomination or any subject relative to that. I thanked him that he exhibited that kind of integrity," said Yakym,

also secretary of the trustees.

Another search committee member, Alma Ruth Morgan, a homemaker from Bartlesville, Okla., said the committee chose Land "because of his principles . . . Bible principles, and not because of who he knows."

Hal Lane, pastor of Eutawville (S.C.) Baptist Church, also a search committee member, said he "was probably the most outspoken critic of the process before. It has been a concern of this committee to make this process as open and fair as possible."

Larrey Noia, a church school administrator from Fountain Valley, Calif., said Land was not "among my top three choices" until the interviews. "Then, he immediately became my top choice. I favor him because of what I found in him."

In addition to Atchison, Yakym, Noia, Lane, and Morgan, other members of the search committee were Lackey; Richard Elkins, a businessman from Albuquerque.

(Continued on page 4)

## Home Board appoints US-2er

ATLANTA — Carolyn Sturdivant of Jackson was among 43 appointed as US-2 missionaries by the Home Mission Board in August. She will serve in Johnson City, Tenn.



Sturdivant is a recent graduate of Mississippi College, Clinton with a degree in elementary education.

Since 1987, she has been a kindergarten teacher in Jackson. She is the daughter of Carol and Betty Sturdivant of Jackson, and is a member of Colonial Heights Church, Jackson.

The 43 US-2 missionaries were appointed to six areas of service: Christian social ministries centers, church and community ministries, special mission ministries, evangelism support, language missions and church extension. The commissioning service was held at First Church, Lawrenceville, Ga.

US-2 missionaries are college graduates under the age of 27 appointed to two-year assignments in missions.

## 23 visa renewals denied Indonesia missionaries

RICHMOND, Va. (BP) — In a continuing forced reduction of personnel, 23 Southern Baptist missionaries to Indonesia have been told their resident visas will not be renewed.

One missionary couple, Ken and Mary Ellison, received extensions on their visas. The Ellisons, who have been missionaries in Southeast Asia since 1967, teach at Indonesian Baptist Theological Seminary in Semarang, and he is director of the Indonesia branch of Asia Baptist Graduate Theological Seminary. He is from Roanoke County, Va., and she considers Marietta, Ga., her hometown.

The latest visa rejections bring the total number of Southern Baptist missionaries forced to leave Indonesia this year to 32. Seventeen others have been notified their visas will not be extended and expect to leave the country in the next few months. The remaining 45 missionaries do not foresee visa complications in the near future.

Last year Indonesia began informing missionaries who had lived there 10 years or more that their visas would no longer be renewed. Similar warnings in the past had not brought

major changes in visa renewals, but in early April the first Southern Baptist missionary affected by the enforced policy was required to leave the country.

Although the policy is eliminating most of the veteran missionaries, visas recently were granted for 10 newly assigned Southern Baptist missionaries.

Most missionaries who have received final rejections are involved in starting new churches. Others have worked in mission administration, seminary extension and publications. All have been in Indonesia at least 14 years. Most have been there 20 years or longer and one missionary has been there for 32 years. Most of them will be assigned to other locations in South Asia.

The latest group of missionaries whose visa renewals were denied includes Mary Alice Ditsworth of Pascagoula, Miss. She was appointed in 1956 and has been involved in publications work. And Jim and Carolyn McAtee of Jackson, Miss. They were appointed to Indonesia in 1971 and have been involved in starting churches.

## Baptists respond to hurricane's "big mess"

FORT LAUDERDALE, Fla. — A cargo plane loaded with food and relief supplies provided by Southern Baptists was to fly to Jamaica early Sept. 17 as the island struggled to dig out from under the destruction wrought by Hurricane Gilbert.

The Missionary Aviation Fellowship plane was to carry three tons of emergency rice, beans, powdered milk, baby food and heavy plastic sheeting for shelter as Southern Baptists worked with Jamaican Baptist churches to determine further needs.

Representatives of the Southern Baptist Foreign Mission Board, Southern Baptist Brotherhood Commission and Florida Baptists were to follow in a smaller MAF plane. They planned to meet with Jamaican Baptist leaders and assess further needs in preparation for sending additional teams of volunteers and supplies to help Jamaica recover.

The airport in Kingston, Jamaica, was open again, although reports indicated the control tower was not functioning. No Southern Baptist missionaries are assigned to Jamaica, but missionary Jack Hancox flew into the island from the Dominican

Republic Sept. 15. He carried \$5,000 to aid in immediate relief, met with Jamaican Baptist leaders and witnessed some of the damage left by Gilbert's terrifying force.

Jamaicans are not "panicky and wringing their hands and poor-mouthing it" like some do after a disaster, Hancox said. They are calm, despite a "pretty big mess."

Hancox saw heavy damage and destruction of homes, streets blocked by fallen trees, telephone and power lines down, flooding and drinking water being rationed.

"Although they're shocked, there's an optimism," Hancox noted as he talked to Baptists there. People calmly picked up debris in their yards, and some went to hardware stores for supplies to repair their homes.

Jamaican Baptists are well organized and will distribute the three tons of supplies scheduled to arrive Sept. 17, Hancox reported. They are saying, "Well, we've got a lot of work to do — we'd better get at it."

So far, reports indicate no Jamaican Baptists were seriously hurt or killed, Hancox said. None of the 15 to 20 churches were destroyed.

(Continued on page 4)



# 23-2 vote elects Land executive director, CLC

(Continued from page 3)

N.M.; and Nolan Phillips, pastor of University Baptist Church, Midletown, Ohio.

When the vote was taken — on a secret ballot recommended by Atchison — 25 of the 31 members were present. Two members were absent and did not give a reason; three reported either personal or family illness, and one, Elkins, cited a business conflict.

Following his election, Land told commission members he is aware "perceptions of me are not neutral," and added: "There are many who will see this (the election) in a way that will be profoundly disturbing. I have a need and an obligation to try to dispel as many of those concerns as possible, and, if given the opportunity, I can dispel them."

Land said: "I am aware of the fact that there are some who feel that this was a quote done deal unquote from the beginning. I can say to you unequivocally that having gone through the process that it didn't feel like a 'done deal' to me."

"Anyone who thinks that didn't sit where I sat and didn't interact with the search committee as I interacted with them. I found them to be extremely probing. They were very thorough. I certainly did not feel that this was anything other than a valid

and thorough process."

Prior to the vote, Land spent nearly three hours with commission members, giving his personal Christian testimony, spelling out his positions on moral issues — including abortion, women in ministry and capital punishment — describing his vision for the future course of the CLC and answering questions from the 25 board members present at the annual meeting.

The Houston native told how he had made a personal profession of faith in Jesus Christ as a boy of 6 and was called to preach at 14, but did not acknowledge the call until two years later. He recounted his experiences attending Princeton University, New Orleans Baptist Theological Seminary and Oxford University, serving as pastor or interim pastor of churches in New Orleans, England and Texas and working as special assistant to the governor of Texas.

He also detailed his views on three issues which caused controversy between commission members and Baker: abortion, capital punishment and women in ministry.

"I have a strong pro-life position," he said, specifying he believes "it is only morally defensible to take life to protect life. The only reason for abortion is when the life of the mother is in extreme danger. I have held this

position a long time."

Later, under questioning by Privette about what he would do if his own 14-year-old daughter were raped and impregnated by "a demented individual," Land responded he would be "personally devastated," but that a decision for abortion "would be a choice between my daughter and my granddaughter — or grandson — that I am not prepared to make." He added that "two wrongs don't make a right."

He said he believes capital punishment is "society's way of upholding the sanctity of human life. If human life is sacred and God has given it, then we must uphold its sanctity. When another person callously... wantonly takes life, then capital punishment is one of the options of the magistrate."

On women, Land said men and women "are equal in God's sight," but does not believe the "New Testament allows women to be over men in the church... or the home." He warned listeners not to "extrapolate from the home and the church," and specified he believes women should receive equal pay for equal work and are not prohibited from top positions in education, government, business, corporations, finance, politics or other work.

Southern Baptist missionaries Asa and Lydia Greear of Ashland, Ky., also serving in Cotonou, Aug. 25. The Greears, first-term missionaries, had arrived in Benin a few days earlier after a year of language school in France.

After the burglary, Mrs. Greear said: "We are here to stay in Benin. Even if they keep robbing us, we are going to stay in Benin, because the Lord has called us to Benin."

The break-in occurred about 2 a.m. while the Greears were at another home. When their night watchman awakened and realized what was happening, he blew a whistle and the burglars fled. They stole all of

Greear's clothes; all shoes belonging to the Greears' daughter, Jessica; and school backpacks and school books belonging to Jessica and their sons, Thaddeus and Jeremiah.

The items were insured.

Mrs. Bartels said God was watching over them as the gunmen fired at them during the robbery attempt. After her husband refused to open the front door, one gunman rammed a pistol through a window screen and fired, narrowly missing Bartels, who had backed up against a wall to hide.

Mrs. Bartels hid their only child, Chandra, 7, in a bathroom, while Bartels moved trunks and heavy fur-

niture against doors. At one point, Mrs. Bartels flipped on a light, and as her husband ran to shut it off, one of the gunmen fired and hit the closet where he had been standing.

While Bartels continued barricading doors, the gunmen tried to force open another door. Two women walking down the street heard Bartels yelling and summoned the police at a nearby house. The men left in a car when they heard police sirens.

When Mrs. Bartels explained to their daughter that the gunmen wanted money, the girl said, "They ought to just count on Jesus."

Eric Miller writes for the FMB.

## Centrifuge contributions provide Olympics ministry

By Terri Lackey

NASHVILLE (BP) — Centrifuge touched the lives of nearly 29,000 young people this summer, and by the end of the Olympic games in Seoul, Korea, in October, it will have touched thousands more.

The \$95,000 in missions contributions collected at the 101 weeks of summer Centrifuge youth camps will fund travel and living expenses of 15 foreign missionaries who are going to Seoul, Korea, for three weeks during the Olympics to lend a helping hand to tourists, according to Joe Palmer, coordinator of special services in the Southern Baptist Sunday School Board's church recreation department.

The missionaries, from Spain, France, Germany, Chile, Macao, Cyprus, Taiwan, and Japan, will help staff the Baptist Visitor Center which will be open 12 hours a day during the Olympic games, he said.

The missionaries will be interpreters and assist in giving directions to the 240,000 expected visitors. At the same time missionaries provide tourists with maps of the games areas, they will pass out evangelistic tracts, Palmer said.

The money collected from the Centrifuge camps, sponsored by the SSB church recreation department, also will help pay for the evangelistic brochures printed in 28 languages, he said.

Last year, almost \$64,000 was given

to the HMB to distribute among Baptist facilities which provide teen crisis ministries.

Meanwhile, the church recreation department reported a total Centrifuge attendance this summer of 29,189 where 3,709 decisions were made. Of those decisions, 588 accepted Christ, 2,571 rededicated their lives and 311 chose to go into a full-time church vocation. There were 239 miscellaneous decisions.

Terry Lackey writes for the Sunday School Board.

## Alliance will sponsor rally

Southern Baptist Alliance in Mississippi will sponsor a "Baptist rally for freedom" on Thurs. Sept. 22 at Northminster Baptist Church in Jackson at 7 p.m. Guest speakers will be Grady Cothen, retired president of the Baptist Sunday School Board, and Frank Stagg, senior professor of New Testament at Southern Seminary in Louisville, Ky. A special musical presentation will be given by contemporary gospel musician Darrell Adams.

## BUS BIDS

**First Baptist Church, Baker, LA will be receiving bids for the sale of a 1977 B-700 Ford Church Bus**

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# Burglars in Benin shoot at missionaries

By Eric Miller

CONTONOU Benin (BP) — Three armed men shot at missionaries Richard and Carmela Bartels during an attempted robbery at their home here, Aug. 31. They were not hurt.

"We're doing fine," Bartels said Sept. 2. "The police are investigating and doing everything they can to help."

Mrs. Bartels said the attempted armed robbery at her house was the first in Benin against Southern Baptist missionaries, who have been there since 1972. The Bartels arrived in Benin in 1981.

In an unrelated case, six or eight burglars broke into the home of

# Baptists respond to hurricane's "big mess"

(Continued from page 3)

ches he saw was destroyed, but metal roofs were partly peeled off. Forty-five to 50 telephone poles were down in a one-mile strip, he noted.

Already, Hancox sees a need for Southern Baptist churches to help provide general relief funds to rebuild homes and repair churches, rather than send food or clothing. The money would buy roof trusses, plywood, two-by-four boards and roofing materials which could be shipped by boat from

Miami to Jamaica, he said.

A few days after the storm, volunteer Baptist construction teams had no place to stay. Teams will be needed later in September, once Jamaican Baptists have arranged housing and transportation for volunteers. Farmers also will need seed for replanting crops, most of which were destroyed.

The homeless are staying in schools and churches. General relief funds are desperately needed, said John

Cheyne, the Foreign Mission Board's human needs director.

In the Yucatan peninsula of Mexico, meanwhile, Southern Baptist representatives Roberto and Kathy Diaz, from San Antonio, Texas, and Little Rock, Ark., respectively, immediately began relief efforts after being battered Sept. 14 by Gilbert's westward thrust.

The Diazes, who live in Merida on the northwestern tip of the Yucatan, met with Baptists and other

evangelicals to plan responses as the storm approached.

"Out in the pueblos, almost all the houses are sticks with straw roofs," Mrs. Diaz said when reached by telephone before Gilbert hit the Yucatan coast Sept. 14. "We're going out to them and bringing them into shelters in the city. Tomorrow we'll be cooking and passing out food and seeing what damage was done and how we can start helping the people get re-established."



# "Where do we go from here? — Alliance asks in listening session

NASHVILLE (BP) — More than 900 persons participated in a "listening session" where one speaker said the SBC may be mortally wounded, and another said that God is not a Southern Baptist.

The listening session was called by the Southern Baptist Alliance, a group of "moderate" Southern Baptists following the defeat of "moderate" presidential candidate Richard Jackson of Phoenix at the 1988 meeting of the SBC.

The group approved measures to offer alternative Sunday School lessons in the monthly SBC Today paper, to double its monthly gift to SBC Women in Ministry to \$1,200, and to contribute \$10,000 per year to the Baptist Joint Committee on Public Affairs. Other funding will go to the Baptist Peace Fellowship of North America, Habitat for Humanity, and a small church that hired a female minister.

Randall Lolley, pastor of First Church, Raleigh, and former president of Southeastern Seminary, answered the theme question: "Where do we go from here?" by saying that "The SBC as we have known it for 143 years is gone with the wind. . . . Even if the current controversy would end tonight, it would take years for the spirit of distrust, the spirit of coercion to be repaired."

Said Lolley, "The Southern Baptist Convention is wounded and just may be mortally wounded."

Mercer University President Kirby Godsey told the crowd that Southern Baptists "are in eclipse. In the midst of these dreadful and frightening shadows of denominational eclipse we huddle together to find reassurance and light enough to sustain us."

"We are Baptists in a denomination that has stopped being Baptist," he said, asserting he is "going to continue being Baptist with whatever power and understanding I possess."

"But," he added, "before we can change the way things are, we must face the way things are. We have lost. We can be depressed by it, angered by it, troubled by it, paralyzed by it, resentful about it, but let those feelings not mask our willingness to face the reality that we have been defeated."

Many Baptists "have been preoccupied with our pain, crippled by our loss, unbelieving of the devastation, infuriated by the unconscious and conscious dismantling of a century of labors, bitter because our network of support for missions and education is crumbling before us," he said as he recited a litany of what he called watching "people we love and enterprises we built being mistreated and ripped

from their roots.

"We watch, we stare, we gaze at the actions which illuminate that we are victims of denominational holocaust," he said. He said that participants need to be clear about "one thing: God is not a Southern Baptist. Being Southern Baptist is not the ultimate good. We should not confuse God's kingdom or even God's call with our own fragile and now fractured denominational system."

"It is time for us to move beyond what I call 'denominolatry,'" he said. "We have been wandering in the wilderness of confusion and self pity and longing to go back where we were 10 years ago. We cannot go back. We have our eyes on an idol and when we want to do that we become mendicants at the altar of a shabby and faulty denominationalism."

Godsey told listeners to "face up to where we are" and charged that now caring is displaced by conformity; missions by manipulation; education by indoctrination; proclamation by propaganda; worship by entertainment."

He said that his listeners' "calling is not to save a denomination; it is to live and proclaim the gospel."

In addition to other funding promised by the organization, the Alliance created a theological education fund

to support "alternative ministerial training" for Southern Baptists.

It named its overall ministries budget, which will finance the endeavors, Global Ministries Fund.

The alternative funding proposals come on the heels of criticism by moderates of actions taken by SBC organizations since conservative gained dominance on their boards within the past two years.

Participants proposed at least nine models for changing the way disaffected moderates could relate to the convention's \$140 million Cooperative Program budget.

A proposal for some kind of change will be presented to the SBA board when it meets Nov. 28-29 in Charlotte, N.C.

In other business, the SBA voted to use inclusive language at its functions, develop gender-neutral ordination certificates, and approved a resolution of support for fired missionary Michael Willett.

Said Cecil Sherman, pastor of Broadway Baptist Church, Fort Worth, "When we stand before God, he is not going to ask if I repossessed the SBC and what was the count, or if we created an SBA and what was the budget. He is going to ask 'Did you preach the gospel? Did you help the helpless?'"

## Commentary writers meet to begin work

NASHVILLE (BP) — The newest commentary planned for Southern Baptists received a kickoff Sept. 2 in the only planned meeting of writers and editors working on the 40 volume project.

Forty-one of the 44 writers enlisted to contribute to the biblical commentary gathered in Nashville from 12 states for a meeting to receive orientation, guidelines, answers to questions and to meet the other writers.

Michael A. Smith, chief editor of Broadman books and general editor of the commentary, said: "The new commentary is a chance to demonstrate conservative scholarship and sound scholarship. This is not to show off, but simply to enable sound, conservative scholarship to get a fair hearing. It's a magnificent opportunity for ministry to make a commentary pastors and theological students will read."

The first volume of the new com-

mentary will be released in June 1991, which will coincide with the 100th anniversary of the Sunday School Board. A decision has not been made regarding which volume will be released first, Smith said. About eight volumes will be published each year until the last one is released in 1995. The first manuscripts are due to be received in Broadman in January 1990.

The writing team selected by the consulting editors and approved by Broadman officials includes three pastors, numerous educators and one layman.

Hayne Griffin, a businessman from Greer, S.C., with a doctoral degree from Aberdeen University in Scotland, is the layman who will write on the New Testament book of Titus.

The only writers unable to attend the meeting were a Baptist missionary teaching in Argentina, Marvin Breneman; a professor from Melbourne, Australia, J.A. Thomp-

son; and Duane Garrett, professor at Canadian Southern Baptist Seminary.

Institutions that are heavily represented by writers on the commentary project are Criswell College in Dallas, seven writers; Southwestern Baptist Theological Seminary in Fort Worth, Texas, six; Mid-America Baptist Theological Seminary in Memphis, Tenn., five; and Southern Baptist Theological Seminary in Louisville, Ky., and New Orleans Baptist Theological Seminary, three each.

The three pastors enlisted as writers are Kenneth Hemphill, First Baptist Church of Norfolk, Va.; Joel Gregory, Travis Avenue Baptist Church in Fort Worth; and Frank Page, Gambrell Street Baptist Church in Fort Worth.

Other Southern Baptist-affiliated institutions that have writers participating in the commentary project

are Baylor University, Waco, Texas, two writers; Samford University Divinity School, Birmingham, Ala., one; California Baptist College, one; Hannibal-LaGrange College, Hannibal, Mo., one; and Seminario Internacional Teologico Bautista, Buenos Aires, Argentina, one.

Other institutions represented include Bethel Seminary, St. Paul, Minn., two writers; Denver Conservative Baptist Theological Seminary, two; and Bethel Seminary West, San Diego, one.

The text of the Bible to be printed in the commentary will be from the New International Version.

Writers were told the commentary will be edited according to the doctrinal guidelines of the Baptist Faith and Message Statement, and the Chicago Statement on Biblical Inerrancy will serve as the operating definition of biblical inerrancy.

## Baptists minister to survivors of Delta crash

By Ken Camp

DALLAS (BP) — As the families of Flight 1141 victims gathered at the Dallas-Fort Worth International Airport Delta terminal alongside survivors of the jet's fiery crash Aug. 31, Southern Baptist chaplains were present to share their anxiety, their anguish and their hope. The flight originated in Jackson.

G.L. Brown of Fort Worth, Texas, a

Mission Service Corps volunteer and chaplain at D-FW Airport; James Lassiter, pastor of James Avenue Baptist Church in Fort Worth and Civil Air Patrol chaplain; and Ricky Hargrave, chaplain with the Plano (Texas) Police Department, were among those who counseled both family members and crash survivors at the terminal. The three Baptist chaplains

serve with the endorsement of the Southern Baptist Home Mission Board.

After offering comfort to the families and trying to ease the initial shock of losing loved ones, the chaplains' duties ranged from helping a young widow in her 20s make funeral arrangements, to shielding

the grieving families from the media, to answering age-old questions about the nature of suffering.

Lassiter, who has served both the Home and Foreign Mission Boards, said "An underlying thing that hit me was the stark difference in reactions of victims' families between those who know the Lord and those who don't," he said.

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## Faces and places

by Anne Washburn McWilliams



### Claim this miracle in Zanzibar

Sam and Ginny Cannata, missionaries in Zanzibar, say in their latest newsletter that the burden of their hearts is for the Moslem population. Most of Sam's patients and fellow doctors and all of Ginny's students are Moslem — so now, after two years there, they have many friends from this sector. But they ask: "How are we going to begin witnessing boldly without getting tossed off the island?"

They say they believe the Lord has given them a plan. "We are asking God to send Moslems to us who have problems that have no solutions without divine intervention. At that point, we will be able to pray with

them and for them, carefully explaining that all the power in our prayers is in the Name of Jesus. Then as God answers these prayers, we can testify boldly without offense because the Lord himself has already prepared the way by demonstrating his power in remarkable ways.

"Our Moslem language teacher wanted to borrow 10,000 shillings (about \$100) but we have lost too many friends by loaning money, so we told him that we must decline. However, we prayed with him, emphasizing that the power is in Jesus' Name. The Lord surprised our own hearts when he returned the next week and said, 'God

answered your prayer!' He had taught an Englishman the year before who had not paid him. That week he brought 8,000 shillings, and a relative offered 2,000 shillings! Our Lord is just waiting to demonstrate his power."

Another day, they recall, Sam was praying and reading in Isaiah when he came to Isaiah 37:36 where God demonstrated his power and delivered Judah by destroying 185,000 of the enemy. It seemed to Sam the Lord said that he could demonstrate this same power in our day by saving 185,000 on Zanzibar.

"So," the Cannatas write, "we have accepted this as a prayer goal from the Lord and we pass it on to you. To us it seems impossible, but to God nothing is impossible. We do not know how or when, but we are claiming this great miracle in Jesus' Name. Please claim it with us."

"God has unlimited power and might but somehow in his economy he has limited himself to our prayers. Please pray that we will be his instruments here on the island of Zanzibar, and we will pray that you will be his instruments in the U.S."

It took six days to create the world — and here we are trying to run it on a five-day week — The Westbury Long Island Times

### God's telephone number

When I wrote about W. R. Storie and his frequent references in his prayers to Jeremiah 33:3, Erma Jewel Crowe remembered that she had written the following poem about Jer. 33:3, "God's telephone number."

The number's very simple,  
Chapter thirty-three, verse three;  
Remember Jeremiah  
When you want to talk to Me.

My line is never busy,  
You'll find Me always there  
To listen to your problems  
And with mighty plans to share.

There are joys I want to give,  
There are wonders you don't know,  
I've many things to tell you  
But your calls are short and slow.

Do phone Me and I'll answer,  
My promises prove true;  
The Sovereign of the universe  
Awaits a call from you.

—Mrs. D. F. Crowe

Jeremiah 33:3

Call unto me, and I will answer thee . . .

## Devotional

### Called to serve

By Bobby Williamson

If any man serve me, let him follow me; and where I am, there shall my servant be; if any man serve me, him will my Father honour (John 12:26).

Even on the eve of his crucifixion Jesus was still pressing home a very important point, that being the necessity and the urgency of Christians joining him in the "role of a servant." We as Christians need continually to exercise our responsibility as co-laborers in Christ, as ministers and servants in the community in which we live.



Williamson

The symbol of servanthood during the time of Christ was that of a towel. I think it was appropriate that on the eve of his execution, there in the upper room, he took the basin and a towel, and he washed their feet. Philippians tells us that "He took upon himself the form of a servant." I believe today that is what he would have each of us to do.

Our oldest son, Johnson, is nine, while our youngest, Wes, has just turned one. As a baby, Wes demands much of our time, and there's very little that he can do for his mother or me in the way of work around the house. On the other hand, at nine, Johnson does much to help. As he grows, he helps even more. As baby Christians many of us still want to be continually served, but as we grow as Christians we must grow in the area of having a "servant's attitude."

Sadly, many remain immature Christians for much too long. These people many times have "I" problems; "I want this or I want that." The real question should be, "What would Christ want?" Our prayer daily should be, "Lord, how can I serve others?"

### Unity (Greene) will celebrate 75th year

Unity Church, Greene Association, near Leakesville, will celebrate its 75th anniversary on Sept. 25. Sunday School at 10 a.m. and morning worship at 11 will be followed by lunch in the fellowship hall. Afternoon services will begin at 1:30. David Perry, a former pastor, will bring the morning message.

A special offering will be taken for a new church sign. N. C. Griffin is pastor.

## Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

### Michael Willett

Editor:

I never cease to be amazed at what you will write next in your editorials. It seems in the editorial of Aug. 25 that you support Michael Willett and his views concerning the two miracles that Jesus performed that Mr. Willett believes were added by members of the early church. By this I mean you believe he has the right to question anything he reads in our precious book, the Bible. Sir, I take offense to this belief. Where in scripture does Mr. Willett get the indication these miracles were added by someone after the gospels were written? Maybe I am missing something. I read in II Tim. 3:16 that "All" scripture is given by inspiration of God . . . etc. Where does this man get the wisdom to question the miracles or anything else that occurred in the scripture?

Should he have been fired? Yes. Case closed. Why do we have bleeding hearts such as yourself ready to plead the rights of someone who says, "I don't believe the Bible entirely"? Isn't that what this man is saying? Where does Mr. Willett, who claims to be Christian, get the "right" to question God's Word?

Why should an alternate place of

service be provided for him? Just because of his prior preparation for the ministry does not obligate the Foreign Mission Board to use him.

I am sure the decision to terminate Mr. Willett was not too hasty, but prayerful consideration was given this case. I do not foresee any stampede by the Foreign Mission Board to do the same to any other missionary without the same consideration given. Why all the concern and panic?

The problem Mr. Willett has was without doubt self inflicted. Why should we feel sorry for someone who is bent on self destruction of his ministry? Remember, Mr. Willett had a choice and expressed his views. His views are wrong, so he must suffer the consequences. I do not wish to be judgmental in this case, but everything that happened was by Mr. Willett's own doing. He cannot blame it on someone else.

W. A. (Bill) McRaney  
Florence

The editorial said specifically that Michael Willett should not have been hired if he was to be fired. And it pointed out that the Home Mission Board, under the same sort of circumstances, offered the person in question another position. No one

seemed to be upset by that consideration. Then you pointed out that Willett had a choice: he could have subverted his beliefs and kept his job. Would that have been preferable? — Editor

### New assembly grounds

Editor:

The New Choctaw Baptist Association recently has received title to a 30-acre tract of land on Pearl River in Neshoba County, primarily as a gift from Rev. Woodrow W. Clark, a native of Neshoba County and a grandson of Rev. Marion Breland, who for many years was a local pastor of the First Baptist Church of Philadelphia and as missionary to the Choctaw representing the General Association of East Mississippi Baptist Churches. This land is to be used to establish an assembly for churches of the New Choctaw Baptist Association. The churches in the sister associations will have full access to this assembly. We, therefore need your help — prayers, advice, encouragement.

The assembly grounds will have a quarter mile frontage on the paved road leading along Pearl River swamp from Edinburg to the Arlington Community and will be just east of Old Canaan Baptist Church. The grounds will have one-fourth mile water frontage on the Edinburg Lake when constructed by the Choctaw governing body.

I, Clay Gibson, director of missions

for the New Choctaw Baptist Association, will provide full information on this project to interested churches. I may be reached at the association's office, P. O. Box 265, Philadelphia, MS 39350, or phone 656-2161.

Clay Gibson  
Philadelphia

### "In God We Trust"

Editor:

Please Don't Take "In God We Trust" off our money.

Jann Bowen  
Blue Spring  
Janet Bowen 14 year niece  
of Jann Bowen

### Conservative Baptist

Editor:

I have intended to write you and thank you for your editorial stating your CONSERVATIVE position in theology.

I have always known you were conservative, and I have defended you against those who have said you were liberal. They just don't know you as I do. I appreciate you and the good work you are doing at the Record.

So this is my letter thanking you for stating your CONSERVATIVE STANCE. I am conservative too and don't like the label moderate or fundamental, of which I ain't.

I just tell 'em I'm what I have

always been . . . just a Bible believing preacher. That seems to satisfy our crowd.

Tom F. Rayburn, pastor  
Second Avenue Church  
Laurel

### Pictures for Dry Creek

Editor:

Dry Creek Baptist Church in Brandon is seeking pictures and information about the church in preparing for homecoming. All pictures and information will be returned. Contact should be made with Dot Jones at 825-2141 or 845-6580 or with Peggy Brown at 845-6201.

Dorothy Jones  
Church clerk

### Gulfshore name omitted

Editor:

I wanted to write to let you know that in the August 18 issue, picturing the "Summer staff at Gulfshore," a person's name was omitted from the ones listed as not pictured.

The young person's name is Amy Moore, Southaven, MS, who attends Blue Mountain College. Amy was one of our summer staff and should have been listed with the article and picture.

Frank Simmons  
Manager, Gulfshore



Thursday, September 22, 1988

# Postmark requests Oct. 1

LAS VEGAS, Nev. (BP) — Hotel reservations for the 1989 Southern Baptist Convention annual meeting should be mailed Oct. 1, Convention Manager Tim A. Hedquist announced.

The meeting will be held here June 13-15. Housing request forms are available from the offices of Baptist state convention executive directors and the September issue of Baptist Program magazine, Hedquist said. (Forms are also reprinted for your convenience on page 7 of this issue of the Baptist Record.)

Requests postmarked Oct. 1 and 2 will be processed, but forms postmarked Oct. 1 will receive priority. Because of the chance that requests will exceed the number of rooms in the block, Hedquist urged registrants to mail Oct. 1.

Requests postmarked before Oct. 1 and after Oct. 2 will not be processed, he said.

The Las Vegas Housing Bureau will fill the requests Oct. 12, after all forms have had time to arrive in Las Vegas, Hedquist said. Only people who are not Southern Baptists will fill the requests, ensuring impartiality in the process, he added.

Registrants may not submit more than one request per person, he said, noting the housing bureau's computer will cancel all copies of multiple requests by the same individual.

Multiple registrants may submit individual requests in the same envelope, he said. However, the housing bureau cannot guarantee all members of a group will receive rooms in the same hotel.

The convention's block of rooms is spread among 16 hotels, Hedquist reported. The block is 90 percent larger than the 3,000-room block reserved this summer in San Antonio. It is 42.5 percent larger than the 4,000-room average.

But the the SBC block is but a fraction of the Las Vegas hotel market, Hedquist said, noting the resort city has more than 50,000 hotel rooms. Many rooms that are not in the SBC block will be available through travel agents or direct from the hotels.

Free shuttle service will be provided between the hotels and the convention center.

Handicapped people and others with special needs should complete their forms and mail them to the SBC Executive Committee, 901 Commerce, Nashville, Tenn. 37203, by Sept. 26. The Las Vegas Hilton will be used to accommodate the handicapped.

Recreational vehicle parking is available within walking distance of the convention center, Hedquist noted. For more information, contact Circusland RV Park, 500 Circus Circus Dr., Las Vegas, Nev. 89109, attention: Jackie.

## HOTEL LIST

Hotel	District	From Center	Single/Double Rate	Deposit Required
1. Alexis Park	1.5 Miles		125.00*	One Night
2. Bali Hai Resort	.8 Mile		55.00	Full Payment
3. Caesars Palace	1.6 Miles		78.00	One Night
4. El Rancho	.6 Mile		39.00	
5. Flamingo Hilton	1.4 Miles		108.00	
6. Four Queens	3.0 Miles		32.00	One Night
7. Holiday Inn	1.3 Miles		55.00	One Night
8. La Mirage	1.5 Miles		45.00	One Night
9. Landmark	750 Feet		60.00	One Night
10. Las Vegas Hilton	287 Feet		115.00	
11. Marian Inn	1.8 Miles		40.00	One Night
12. Mini Price Motel	1.8 Miles		40.00	One Night
13. Riviera	.7 Mile		52.00	One Night

14. Royal Las Vegas	.6 Mile	54.00	Two Nights
15. Sahara	.9 Mile	70.00	One Night
16. Union Plaza	3.1 Miles	75.00	Two Nights

\*Has only suites

### NOTES:

- The Las Vegas Convention Center is the site of the SBC Annual Meeting, Pastors' Conference and WMU Meeting.
- Shuttle bus service will be supplied to all hotels in the convention block located more than a mile from the convention center.
- The Las Vegas Hilton is the Convention Hotel and WMU Headquarters Hotel.
- DO NOT send a deposit with your housing request form.

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- COMPLETE EACH PART BELOW IN DETAIL FOR CORRECT AND RAPID PROCESSING.
- SHOULD MORE THAN ONE (1) ROOM BE NEEDED, PLEASE USE A SECOND FORM.
- ALL CONFIRMATIONS WILL BE SENT TO INDIVIDUAL INDICATED IN PART I.

### PART I

**INSTRUCTIONS:** Complete requested data using abbreviation as necessary.

(NAME OF PERSON REQUESTING ROOMS) NOTE: This person must be one of the individuals who will be occupying the room.

If necessary, photocopies of this form may be used to make additional reservations.

(FIRST NAME)										(LAST)									
(STREET ADDRESS OR P.O. BOX NUMBER)																			
(CITY)										(STATE)					(ZIP — U.S.A.)				
(Area Code)										(PHONE NUMBER)									

Forms postmarked after October 2 1988 will not be processed.

### PART II

**INSTRUCTIONS:** Select SIX Hotels/Motels of your choice.

FIRST CHOICE \_\_\_\_\_

SECOND CHOICE \_\_\_\_\_

THIRD CHOICE \_\_\_\_\_

FOURTH CHOICE \_\_\_\_\_

FIFTH CHOICE \_\_\_\_\_

SIXTH CHOICE \_\_\_\_\_

### PART III

- INSTRUCTIONS:**
1. SELECT TYPE ROOM DESIRED WITH ARRIVAL AND DEPARTURE DATES.
  2. PRINT OR TYPE NAMES OF ALL PERSONS OCCUPYING EACH ROOM.

Arrival Date \_\_\_\_\_

Departure Date \_\_\_\_\_

Check type of room desired:

\_\_\_\_\_ Single (1 bd/1 pr)

\_\_\_\_\_ Triple (2 bd/3 pr)

\_\_\_\_\_ Double (1 bd/2 pr)

\_\_\_\_\_ Quad (2 bd/4 pr)

\_\_\_\_\_ Twin (2 bd/2 pr)

\_\_\_\_\_ Other (specify) \_\_\_\_\_

Name of all persons occupying the room, including the individual in PART I

1		3	
2		4	

### PART IV

**INSTRUCTIONS:** Do you wish to set a maximum on the cost of your room if none of your choices are available?  
If so, enter the amount - \$ \_\_\_\_\_

IMPORTANT: No phone orders will be accepted. Make a photocopy of your order for your files. Housing Bureau processes reservations in order of date mailed. Confirmations will come directly from your hotel. DO NOT SEND DEPOSITS WITH RESERVATIONS. Changes in reservations should be made by directly contacting the confirming hotel.

DO NOT MAIL FORMS POSTMARKED BEFORE OCTOBER 1, 1988





## Yazoo crew builds in Indiana

On July 23, 16 laypeople representing six churches in Yazoo County went on a volunteer mission trip to New Castle, Ind., to help with the building of Memorial Baptist Church.

They were the fifth building crew to work on the church this summer. The women also held Backyard Bible Schools each morning. The group traveled on the bus furnished by Center Ridge Church.

Those participating were: Charles Long, and Clinton and Stephanie Hayman, First, Yazoo City; Billy Thorpe and Richard Davis, Benton; Tuck and Barbara McGinty, Curtis Savell, Center Ridge; David, Becky, Brad and Timothy Chisolm, Rocky Springs; Mrs. Willie Bob Smith, Calvary; George and Joan Fielder and Max Twiner, Southside. Charles Martin is pastor of Memorial Church.

## Names in the news

James Glass, tenor, will be in recital at Mississippi College on Tuesday, Sept. 27 at 8 p.m. in Aven Hall on campus. The songs of the 19th century German composer, Robert Schumann and those of the 20th century American, Gordon Binkerd, are among the works to be featured.

Glass is associate professor of music at Mississippi College, where he teaches voice, music history, church music and directs the Madrigal Singers. He has appeared in opera and concert with the Mississippi Opera and with the Jackson Symphony Orchestra.

Don P. Webster, a freshman at Clarke College, is available for service in the pastorate, youth ministry, interim work, or revivals. For more information, write him at Rt. 1, Box 76-B, Enterprise, MS 39330, or call (601) 655-8472 (after 4:30 p.m.).

Pianist Terry McRoberts will be presenting his annual faculty recital on Sept. 27 at 8 p.m. in Garrett Fine Arts Auditorium at Blue Mountain College. The program includes works by Chopin, Scriabin, Beethoven, Piston, and Schumann. Also, two schottisches, composed by Blue Mountain faculty members of the 1800's, will be performed.

## Athens SS teacher dies

Fannie Mae Pinnix Taylor has died, at age 84. For half a century she taught the Ladies' Sunday School Class at the Athens Baptist Church, Monroe County. For 27 years she was pianist and treasurer of her church.

Mrs. Taylor taught in the Monroe County Public Schools for many years, was active in civic affairs, and

Mrs. Annabel Ratcliff, 82, widow of a minister, Virgil Ratcliff, a Sunday School teacher, WMU worker, wife and mother died Sept. 7 in Nashville, Tenn. Burial was at Hermitage, Tenn. Survivors include daughters Mrs. Jean Ladnier and Mrs. Virginia Norman of Nashville; Mrs. Mary Nix of Smyrna, Tenn.; and son, Joe Ratcliff, Many, La.

First Church, Yazoo City, presented its Churchman of the Year award on homecoming day, Aug. 21, to Mrs. Sibyl Brame Warren. The award goes yearly to one who has made significant contributions to the life of the church. They gave her a plaque and a dozen red roses.

Mrs. Warren first moved to Yazoo City when her father, Webb Brame, became pastor there in 1923. He served there until 1951, but her career took her to other places as member of a college faculty, student worker at the Baptist Sunday School Board, pastor's wife, high school teacher, alumnae secretary, book store manager and counselor at a college, member of a seminary faculty, and writer.

In 1978, after her second husband, C. C. Warren, a former president of the Southern Baptist Convention, died, Mrs. Warren returned to Yazoo City. At First Church, she has involved herself as Sunday School teacher, Church Training leader, member of Baptist Women, BALL Club member, Evangelism Committee member, and Bible study leader.

was a frequent contributor to the Monroe County Historical Society.

A fellow church member said "For all who knew her and loved her, she will be remembered as constantly living for others. . . . She was a faithful and loyal church member and now, 'let her own works praise her in the gates' (Proverbs 31:31b)."

Michael Glenn has accepted the pastorate at Liberty Church, Mississippi Association, beginning Oct. 2. He was serving as pastor at Oak Grove Church, Pinson, Ala. James A. Sadler, Jr. served as interim pastor.

Peter T. Fairley began serving as full-time minister of music and youth on June 5, at Clarke-Venable Memorial Church, Decatur. Fairley and his family moved from Laurel where he was previously employed as minister of music and youth at Plainway Church.

Michael (Mike) Wayne Pennock has joined the staff of First Church, Brandon as minister of evangelism. He moves from Golden Meadow, La., where he has served as pastor at First Church. Gene Henderson is pastor.

Pennock

## Summer missionary

Traci Hickman, Clarke College sophomore, served ten weeks as a student summer missionary under the direction of the Home Mission Board, SBC, in Winter Haven, Fla.



Hickman

She said, "This mission proved to be a stepping stone in my life. My partner, Kara Bowling of Mississippi College, and I worked in vacation Bible schools and backyard Bible classes. The first three weeks of service were most challenging. We worked with migrant children of Eloise. Their greatest need was love and a Christian example. God challenged me through this experience to understand the needs of others. I learned that I must be willing to give."

Traci is the daughter of Mr. and Mrs. Dick Hickman of Newton.

## Homecomings

Beulah, Lexington (Holmes): Sept. 25; Sunday School, 10 a.m.; worship, 11 a.m.; W. M. Daves, pastor, speaker; dinner on the grounds at noon; afternoon singing, 1:15 p.m., featuring Oak Grove Gospel Singers.

Glading (Amite): Oct. 2; Sunday School, 10 a.m.; preaching, 11; dinner on the grounds; afternoon singing by "Jubilations" of Magnolia; Charles Kirkfield, pastor.

Cross Roads, Pelahatchie: Sept. 25; services, Sunday School, 10 a.m.; morning worship, 11 a.m., Victor Bowman, former pastor and missionary to Chile, guest speaker; dinner on the grounds following worship service; afternoon service, 1:30-3:30; special offering taken for building fund; Wayne Crenshaw, pastor.

## Revival results

Diamondhead, Diamondhead: Aug. 28-Sept. 1; Frank Gunn, evangelist; Hubert Greer, music evangelist; seven additions which included five professions of faith.

# Staff changes

Mike Brister is the new minister of education/youth at Park Place Church, Pearl. He moved from Southside Church, Savannah, Ga., where he served as minister of youth/singles. He is a graduate of The University of Mississippi and New Orleans Seminary.

Brister

Eddie Davidson, pastor of BelAire Church, Gulfport, Gulf Coast Association, has resigned to accept a pastorate in Camden, Alabama.

Trinity Church, Vicksburg, has called Randy Rich as pastor. Rich goes to Trinity after serving five years as pastor of Galilee First Church, Gloster.

A native of Birmingham, Rich is a graduate of Samford University and New Orleans Seminary. He will graduate from Southern

Rich

Seminary with the doctor of ministry degree in December.

## THE TRAINING CONNECTION

### FALL 1988 WORKSHOPS

#### Jackson: Sheraton Regency, 750 North State Street

Thursday October 6	9:30 a.m. to 12:30 p.m.	Team Building in Business
	1:30 p.m. to 4:30 p.m.	How to Chair an Effective Meeting
	6:30 p.m. to 9:30 p.m.	Business Communications — Written/Verbal
Thursday October 20	9:30 a.m. to 12:30 p.m.	How to Take Charge of Your Life
	1:30 p.m. to 4:30 p.m.	Women and Boogie Bears — Making the Most of Who You Are
	6:30 p.m. to 9:30 p.m.	Women Who Love Too Much

#### Tupelo:

Saturday October 29	9:30 a.m. to 12:30 p.m.	How to Take Charge of Your Life
	1:30 p.m. to 4:30 p.m.	Verbal Self-Defense/Syntonsics in the Family

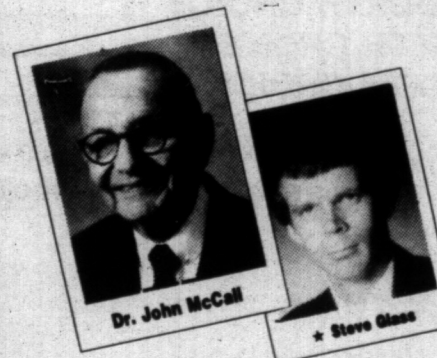
#### Biloxi:

Saturday October 8	9:30 a.m. to 12:30 p.m.	How to Take Charge of Your Life
	1:30 p.m. to 4:30 p.m.	Women and Boogie Bears — Making the Most of Who You Are

Workshops are priced at \$25.00 each; special: two on the same day, the second is at half price. Pre-registration is necessary; workshop will be cancelled if fewer than ten people pre-register. To register, circle the workshops you wish to attend and mail this ad, along with your name, address, daytime phone and a check to: The Training Connection, P. O. Box 3502, Jackson, MS 39207-3502. For more information, call: 601/922-6303.

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## October 3, 4, 5

### Host Colleges:

Blue Mountain College — **Monday October 3**

Mississippi College — **Tuesday October 4**

William Carey College — **Wednesday October 5**

**9:00 a.m. — 3:00 p.m.**

Audience: Pastors; Ministers of Youth (Mississippi College Only); Also Individuals Planning to Teach Adults or Youth in January Bible Study.

Meals provided complimentary by the Presidents of the Colleges



# Just for the Record

Thursday, September 22, 1988

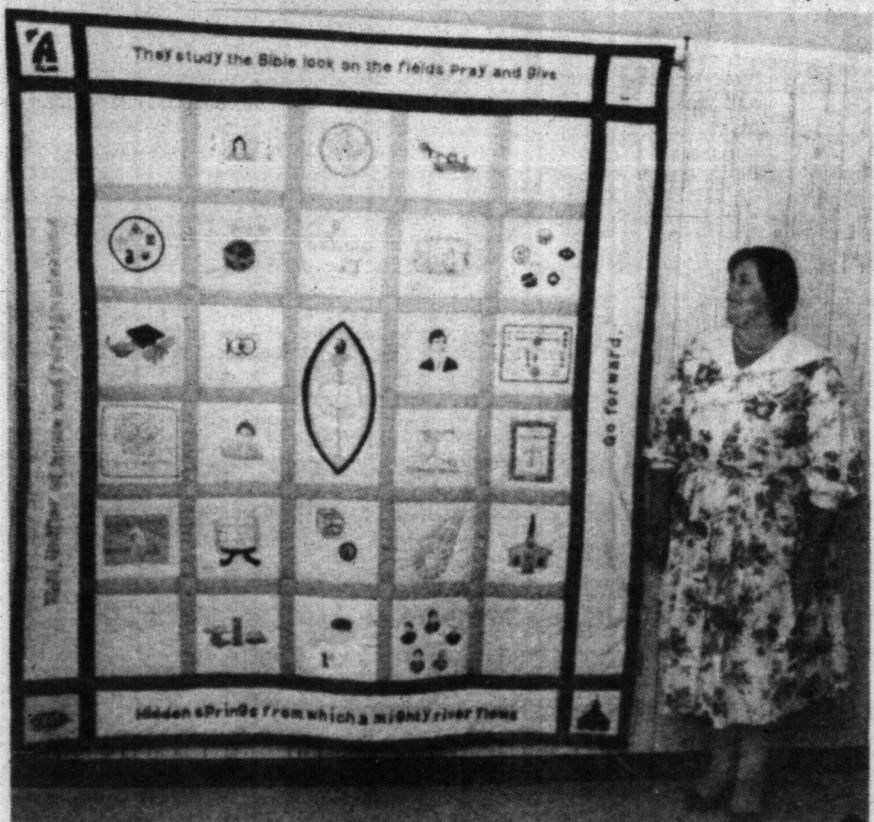
BAPTIST RECORD PAGE 9



This is the Ole Miss Baptist Student Union executive council for the 1988-1989 school year. Pictured from left are Keith Cating, director; Vera Cranford, intern; Ellen Meacham, international chairman; Tim Gentry, vice-president; Melissa Coggins, communications chairman; Loretta Rivers, discipleship chairman; Jay Reed, president; Laura Wright, summer missions, chairman; Ricky Vinson, outreach chairman; Wendy Siggelkow, secretary; Jeff Holeman, worship chairman; Ken Ashley, local missions chairman; Randal Abel, fellowship chairman.



New Harmony WMU, Neshoba Association, presented a centennial program on May 29. Members pictured in centennial styles, left to right, are Juanita White, Jewell Goldman, Susan White, Nikki Costilow, Vernada White, Joyce Breazeale, Zetha Brown, Belle Brown, Lois Hillman, and Juanita Chamblee. Stanley Costilow is pastor.



The WMU Council of Wayne Association invited women of the county to work together in making a WMU centennial quilt and distributed patterns to the 24 churches. Twenty churches made quilt blocks and turned them in to Vivian Taylor (pictured with the quilt), Wayne WMU director. Bettie Bishop, WMU quilt committee chairman, sashed together the quilt. Elsie Beard and Gladys Jones also served on the quilt committee. Nineteen quilters from nine churches met together to quilt, Aug. 4-26. The quilt was hung in the Baptist Center at Waynesboro Aug. 31, as a gift to the association. Women of Philadelphia Church loaned their quilting frames.

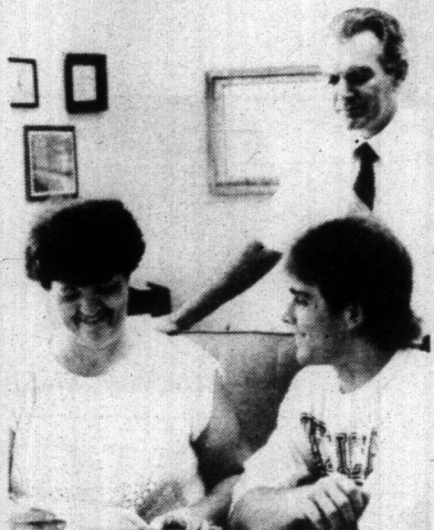
Churches which graphed blocks were Water Oak; First, Clara; West Shady Grove; First, Waynesboro; First, State Line; Mt. Zion; Riverside; County Line; Big Creek; First, Buckatunna; Pleasant Grove; First, Trinity; First, Chicora; Clear Creek; Eucutta; Calvary; Chaparral; Zion Rest, Evergreen; and Strengthford.

Those who quilted were Gladys Jones, FBC, Clara; Elsie Beard, FBC, Clara; Drusilla Smith, Calvary; Mary Lee Bayne, Calvary; L. Z. Clark, Pleasant Grove; Vonceil Brewer, County Line; Bettie Bishop, FBC, Chicora; Mary Ruth Yarber, Pleasant Grove; Vivian Taylor, FBC, Clara; Wanda Moody, Mt. Zion; Bobbie Almond, FBC, Waynesboro; Deniece Jordan, FBC, Clara; Ola Mae Robinson, West Shady Grove; Willie Rouse, West Shady Grove; Sharon Pitts, West Sandy Grove; Flora Mills, Trinity FBC; Julia Cartwright, Calvary; Dora Chapman, FBC, Clara; and Lurline Pryor, Pleasant Grove. The group shared lunch together at each quilting and on Aug. 23 the group was served a party plate in addition.

## Dry Creek will be 100

Dry Creek, Preston: 100th Anniversary, Sept. 25; Kenny Hunt, former pastor, morning message; revival services, begin Sunday evening, Ronald Finch, pastor, Semmes, Semmes, Ala., preaching; Bryan McMullen, pastor, directing the music.

Wynndale Church, Terry, will observe its 10th anniversary, Oct. 30. Services at 11 and 1:30. Special services planned and lunch served.



One-third of the freshman class at Clarke College is made up of church-related majors. Dewey Norvell, seated at right, is a religion major. He is discussing Clarke application and admission procedures with Mrs. Evelyn Williams, director of admissions and financial aid at Clarke. John Henry, standing behind them, is pastor of Barton Church, Lucedale, where Norvell is a member.

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Bethany Church, Calhoun County, displayed its centennial quilt in the sanctuary during a time of WMU centennial emphasis. Left to right are Lucille Hamilton, Lola Holland, Marilyn Williams, Burvis Patterson, and Connie Patterson. Bernette Fielder is pastor.

This announcement is neither an offer to sell nor a solicitation of offers to buy any of these securities. The offering is made only by Prospectus.

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# Religious freedom in schools boosts witness in Nigeria

OGBOMOSHO, Nigeria (BP) — Nigeria's religious freedom in schools has helped the Christian witness there, a Southern Baptist missionary says.

The government encourages the Federal Government College, a public boarding school in Ogbomosho, to conduct religious services, says Mississippi missionary Margaret Tarpley.

Officials in the western African nation recognize that every citizen "believes in a Supreme Being, whether expressed as the Christian God in Christ, the Muslim Allah, or the African traditional one god who may be approached only through lesser deities or spirits," Tarpley explains.

Students of the Nigerian Baptist

Theological Seminary and Christian teachers in the boarding school coordinate interdenominational worship each Sunday in a school dining hall.

The school requires preaching to be rotated among preachers with Anglican, Methodist, Pentecostal, Baptist, and other Christian backgrounds.

When baptismal services are conducted at Antioch Baptist Church in Ogbomosho several times a year, 15 to 20 high school students from the boarding school present themselves for baptism, Tarpley says.

The Sunday School program at the boarding school is directed by Southern Baptist missionaries and students from the Nigerian seminary. With the government's encouragement of religious services in the

school, Tarpley says, local Christians find themselves in a "field white unto harvest" in a country in which Muslims make up the largest religious group.

It is a characteristic of pleasure that we can never recognize it to be pleasure till after it is gone. — Alexander Smith

## Churches adopt expanded plan

The following churches have adopted the expanded annuity plan since those reported in the Aug. 25 issue of the Baptist Record: Adams-Union; Cranfield; Carroll-Montgomery; Poplar Springs; Copiah; Wesson; Grenada; Friendship; Holmes; Ebenezer; Jackson; Eastlawn; Jasper; Bay Springs; Lauderdale; Calvary; Leake; Trinity; Lee; Auburn and Parkway; Lincoln; New Prospect; Marion; Hurricane Creek; Noxubee; Shuqualak; Pearl River; FBC Ozona and Oak Hill; Pike; Fernwood; Washington; Emmanuel and FBC Leland; and Yazoo; Ridgeway.

## Mississippi Baptist activities

Sept. 25-Oct. 2	Sunday School Preparation Week (SS) Emphasis)
Sept. 29	Handbell Leadership Seminar-North; FBC, Calhoun City; 9 a.m.-5 p.m. (CM)
Sept. 30	Handbell Leadership Seminar-South; FBC, Brookhaven; 9 a.m.-5 p.m. (CM)
Oct. 1	Small Church Leadership Conference; Clarke College, Newton; 9:30 a.m.-3:15 p.m. (PD)

## Union will mark 100th anniversary

Union Church, on Highway 532, 2½ miles west of Hot Coffee in Covington County, will observe its 100th anniversary, Sept. 25, with two services. The morning service will begin at 10:30 with Athens McNeil bringing the message. Rayford Pridgen will be guest speaker during the afternoon service beginning at 1:30 p.m. Joe

Boutwell also will speak. All three are former pastors.

Lunch will be served at noon. Special music will be presented by the music director, Bobby Cole, and Johnny Welborn, former member and music evangelist. B. E. Sellers is pastor.

## Revival dates

**First (Alcorn):** Oct. 2-5; John Wilton, Long Beach, evangelist; R. L. and Beth Sigrest, Yazoo City, music evangelist; services, Sunday, 10:45 and 7 p.m.; noon services, Mon.-Wed., 7 nightly, Dennis H. Smith, pastor.

**Goodyear, Picayune:** Oct. 2-Oct. 6; services, 7 nightly; Bill Vail, pastor, North Oxford, evangelist; Greg Burleson, music; Arlis F. Grice, pastor.

**Lakeshore Church, Jackson:** Sept. 25-28; Carl Savell, revival preacher; Jerry Morgan, music leader; Sunday services at 11 a.m. and 7 p.m., with covered dish luncheon and homecoming celebration and Mrs. Rita Sweatt as special guest; Monday, Youth

Scramble at 5 p.m., Youth Joy Explosion at 6 p.m., and Rich Malone as special guest; Tuesday, Children's Celebration at 6 p.m., and special guests, Diana Chiles of the Baptist Medical Center and her puppet, Bernard, and the Daniel Memorial Adult Ensemble; Sept. 28, Family Night Supper at 6 p.m., and special guest, Mrs. Martha Bacon.

**Cherry Street, Clarksdale:** Sept. 25-28; services, 7 p.m.; M. C. Johnson, evangelist; Wesley Nicholas, pastor.

**Johnson Creek, State Line:** Sept. 25-30; Sunday, 11 a.m., dinner in Fellowship Hall, 12:30; Mon.-Fri., 7:30 nightly; Johnny Tucker, evangelist; Johnny Coaker, music; Joe Conerly, pastor.

## Senior Adult Corner

**First Church, Columbus,** led by Debbie Young, interim leader, honored the LLL (Live Long and Like It) organization for senior adults, Aug. 19-21.

Barry Landrum, associate pastor for men's ministries of Second Church, Houston, Tex., was the guest speaker for the celebration, which began Friday night with a banquet. Landrum related many humorous experiences as a pastor and closed with a portion of Psalm 23. Cherry Dunn and Christy Hawkins entertained with music and songs by Victor Herbert and was accompanied by James O. Allen.

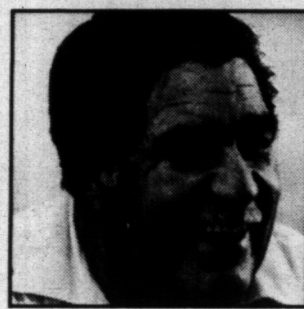
Saturday morning the group met for more Bible study with Landrum, after which the members and guests had lunch in fellowship hall.

The activities closed on Sunday when the Super Senior Singers led the music in the morning worship service.

The "Actioneers" of First Church, Hazlehurst presented the musical "Reflections." Tom Walsh, minister of music, directed the choir of 30 voices.

A church-wide Hawaiian luau, sponsored by the Auctioneers, was the highlight of summer activities. The crowd of 200 provided a covered dish meal that could have fed 500. Many came dressed in full Hawaiian attire. The pastor, Robert Hanvey, who came dressed in white shorts and flowered shirt, won the award for being the best dressed.

After a trip to Gatlinburg, the Auctioneers stopped in Nashville to attend the Grand Ole Opry.



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New Hope Baptist Church, Calhoun City	\$38.04	First Baptist Church, Jackson	\$60,008
Forest Baptist Church, Forest	35.71	First Baptist Church, Columbus	37,711
Center Ridge Baptist Church, Dekalb	32.84	Broadmoor Baptist Church, Jackson	28,064
Sandy Hook Baptist Church, Sandy Hook	30.21	Forest Baptist Church, Forest	23,532
Walnut Grove Baptist Church, Walnut Grove	25.28	First Baptist Church, Greenville	14,686
First Baptist Church, Columbus	22.65	Parkway Baptist Church, Jackson	14,093
Enterprise Baptist Church, Enterprise	21.98	First Baptist Church, Vicksburg	13,162
Mantee Baptist Church, Mantee	19.09	First Baptist Church, Amory	12,851
Spring Cottage Baptist Church, Columbia	18.87	First Baptist Church, Brandon	12,703
First Baptist Church, Macon	16.89	First Baptist Church, Gulfport	12,100

(These figures were obtained from the state convention office and from the 1987 Uniform Church Letters.)



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# Overcoming through faith: God answers Job

By Robert Earl Shirley  
Job 38:1-7; 40:3-5:42:1-6, 10

The subject of our lessons for the past three weeks has traveled a long journey through doubt and despair, but in our lesson today, he arrives at a victorious destination. In an earlier plea (31:35), Job had cried out for God to answer him, and finally God granted that request. Jehovah challenged Job to answer a series of questions that contrasted Job's limited human abilities to God's creative powers. God was ready to talk, but he gave the warning that this would not be a comfortable and easy experience for Job. "Gird up your loins now like a man and I will demand of you and you declare to Me."

The whirlwind in which God spoke was a manifestation of his presence and emphasized the fact that he who both planned and created all things had control over all things. In the presence of God, Job was able to see how small and insignificant he really was and how feeble



Shirley

and foolish were his complaints. He who created the earth in the beginning and had sustained it through the years had both unlimited wisdom and knowledge that was far beyond the comprehension of man.

Because of the greatness of God and the limitations of man's knowledge, there is always a need and a possibility of growth in one's understanding of God. Job had always acknowledged the power of Jehovah, but he had not grown spiritually to the point that he could understand truths that had previously been far beyond his comprehension.

In his ignorance, he had been quick to speak and make accusations without really knowing what he was talking about. His severe afflictions and his concern for his own welfare had prevented him from seeing beyond his own cares of the moment to the ultimate will of God. Much of his previous faith had been based on what he had been taught and what he had heard. At last, his knowledge had become experiential. His loss of his family and professions,

his extreme physical suffering, and his inability to help himself served to make him realize for the first time his total dependence on God. Many people in our present generation are learning that a major lingering illness, a drop in the stock market, a prolonged drought, or similar disaster can destroy any idea of security one may have had.

It is one thing to vocally express one's faith in God and quite another to put it into action in adverse circumstances. In his earlier prayers, Job had pled mostly for help and relief from his suffering. It was only through that suffering that he finally reached the point that he was ready to listen to anything and everything that God had to say.

Confronting God became the turning point in Job's life. Jehovah spoke to the stubbornness of Job when he asked if one who had found fault with God would continue with his criticism or if he would be willing to stop for a while and let God answer. His question struck home, and Job acknowledged his smallness and self-concern and promised that he would speak no more. Here is a reminder for each of us that we probably do far too much talking in our pray-

ing and would do well to stop more often and listen for the still small voice of God to speak to our hearts.

Job never got the answers to his questions, but when he repented of his self-righteousness and his distrust of God, and turned to God in faith, he no longer needed them. He could endure the loss of all else if he were confident that he had the love of God. Like Paul, he had learned that he could face any circumstance if it was the power of God that strengthened him. The greatest blessings that our Lord offers us are not the material things that are often the object of our prayers but strength, courage, assurance, and the peace of God that does not demand total understanding. It is true that after Job had repented of his distrust of God and prayed for his friends, God not only restored Job's fortunes but doubled them. These renewed blessings were incidental, though, to the personal victories that Job had won. Through the leadership of God, he had discovered the true meaning of life. It is only when one lives in the will of God that one finds happiness and contentment.

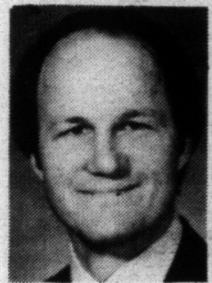
Shirley is pastor emeritus, Parkway, Tupelo.

## A spirit of giving: sign of Christian growth

By Steve Odom

Matthew 23:23-24; 5:20, 23-24; 6:1-4

How can we tell whether something is growing? We tend to use size over against time as a formula for determining growth. If we plant a sapling in our front yard, we keep an eye on it and measure its size over periods of time to see how much it has grown. If the young tree is one inch taller in three months, then that is a sign of growth.



Odom

Measuring the physical growth of plants, animals, and humans is a relatively simple task using the formula of size and time. But, as humans we are more than physical beings. We are also spiritual beings. There is a part of who we are as humans that defies description and measurement by physical standards. We make a mistake when we try to measure spiritual growth by using physical formulas.

So, spiritual growth is not necessarily evidenced by such signs as the size of our church buildings, or the size of our church rolls,

### LIFE AND WORK

or the size of our church budgets, or the number of training diplomas we have, or the number of church organizations we volunteer to lead, or the number of scriptures we have memorized. Such admirable accomplishments may be outgrowths of one particular sign that is a clear indicator of spiritual growth, and that sign is a spirit of giving.

The kind of giving that is a sign of Christian growth reflects more than just the act of giving. People give thousands of dollars every day to worthy causes, a giving that may have little to do with a concern for spiritual growth. How we give may be just as important, or maybe even more important, than what we give. Jesus' story of the widow's offering (Mark 12:41-44) brings home that truth. What the widow gave wasn't much, but it was all she had. What the rich gave was much, but it was little compared to what they had.

Our texts from Matthew's Gospel have much to say about the spirit of our giving more so than the substance of our giving. A spirit of giving

that is a sign of Christian growth is one of balance. There should be a careful balance between our concern for what we give and our concern for how we live.

Jesus criticized the Pharisees for concentrating on one part of godly living to the exclusion of other important parts (23:23). Tithing becomes a minor matter which such basic principles of Christian living such as justice, mercy, and faithfulness are ignored. Tithing without regard for such basic principles reflects a life out of balance.

Conversely, justice, mercy and faithfulness have a hollow ring when not balanced by a careful stewardship of material possessions.

A spirit of giving that reflects Christian growth is also one of respect. The teaching of Jesus indicates that the acceptability of our gifts to the church is in direct proportion to the quality of our human relationships (5:23-24). In a word, human reconciliation supercedes religious duty. Giving of our material possessions is a way to acknowledge God's lordship and a means of supporting the practical aspects of Christian ministry. But the one measure of what effect our giving is having on us is the

quality of our relationships. If we are demonstrating respect for all people, people close to us and far from us, then our giving will mean more to us as we grow.

Christian growth through a spirit of giving has much to do with motive as well. Jesus was a spiritual surgeon who always cuts through to the heart of the matter. For him, the motive behind our giving should have first consideration over the method. If we give for personal recognition (6:1-2), even though we may have helped someone else, we have cheated ourselves. Recognition does much for the ego, but little for the soul. The best way to address the need for recognition in our giving is to give in secret (6:3-4). The only one who needs to know is God, and he will recognize the giving, and he will respond to the giver with rewards of life.

As we conclude this unit on stewardship, may we all consider our own response to God's gift to us. Is it a balanced response? Is it a respectful response? Is it a response motivated by selflessness? Hopefully, by these measures of giving, we are growing tall.

Steve Odom is pastor, University, Hattiesburg.

## Jesus, crucified and risen, commissions disciples

By Frank H. Thomas, Jr.  
Matthew 27:32-28:20

As the soldiers led Jesus to be crucified, it was customary for the one being crucified to carry the cross beam of the cross. Perhaps



Thomas

Jesus carried it until he staggered and fell. Then the soldiers compelled one Simon of Cyrene to carry the cross of Jesus. He carried the cross to Golgotha, the Place of a Skull. There they crucified Jesus. As he hung on the cross, they offered him wine mixed with gall which he refused to drink. They divided his clothing among them, which was a common occurrence at crucifixions. They put the charge against Jesus on a sign over his head, "This is Jesus the king of the Jews." That two other robbers were crucified with Jesus lends some credibility to the view that this charge was a political charge against him.

We are told that people who were crucified in ancient times hung fairly close to the ground so that passersby could speak to them. This happened in the case of the crucifixion of Jesus, as passersby reviled him and taunted him. They taunted him with challenges that if he were in-

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deed the son of God he should come down from the cross and save himself. There are several interesting ironies in these verses: One of them is the true statement by the revilers that Jesus saved others but could not save himself. This was intended as severe criticism, but it was the truth. The life of Jesus illustrated the eternal truth that one finds life by giving it rather than by taking it or guarding it. Another taunt was that he trusts in God. This was intended to mean that Jesus had no defense and no advocate. Nevertheless, it was true that Jesus did trust in God, and because of this trust, God would in fact deliver him.

In verses 45-56, we learn that from the sixth hour until the ninth hour, darkness was upon the land. The darkness was not a normal occurrence. It was not an eclipse of the sun, and probably was not a scirocco, as some have suggested. The best interpretation seems to be that even nature itself was giving testimony to the momentous act which was taking place at that time and that place. Jesus began to speak from the cross, and his words were the words of scripture. He began to quote words from Psalm 22.

Jesus did not complete the psalm, but by beginning it in all likelihood intended to use

these words of scripture to bolster his own faith in this difficult time. Those standing by, hearing the cry of Jesus, thought that he was calling Elijah. This would explain the bit of conversation about whether or not Elijah would come. Finally, Jesus yielded up his spirit as he died. When he died, the veil or curtain in the temple before the holy of holies was torn from top to bottom. The significance of the tearing of the curtain was that God did it and not man. The significance of the tearing of the veil was that now because of the death of Jesus, men would be entitled to direct access into the presence of God the Father. The quaking of the earth and the splitting of the rocks was testimony also to the great power and cosmic significance of the death of Jesus.

When the evening had come, Joseph of Arimathea, a rich man and friend of Jesus, went to Pilate and asked for the body of Jesus. According to Jewish custom, the body must be taken down from the cross and buried before the close of that day. Joseph worked with great diligence to wrap the body of Jesus in a clean linen cloth and place it in his newly carved-out tomb and roll of stone in front of the tomb.

On the next day, the day after preparation, the chief priests and Pharisees went to Pilate and asked him to place a guard to watch the tomb. They wanted to be sure that the disciples did

not come and steal the body.

In chapter 28 we have the stirring account of the coming to the tomb early on the first day of the week by the women. They saw the tomb open and the angel sitting beside the tomb. They heard the announcement of the angel to them that Jesus was not there but was risen. The angel asked the women to announce this news to Jesus' disciples and to ask them to meet him in Galilee. As the women turned to go, they met Jesus himself. They worshipped him and were told by him to go and give this news of his resurrection to the disciples.

In a brief interlude, the soldiers who had guarded the tomb went back to the high priests and told them what had happened. The high priests, in order to protect the soldiers, told them to tell the people that the disciples of Jesus had come and stolen the body away. The disciples did go into Galilee to the mountain where Jesus had appointed them. When they saw him, they worshipped him but some doubted. Then Jesus gave the commission that they were to make disciples of all nations. The gospel concludes with this commission. The death and resurrection of Jesus provided salvation to the world, and the commission of Jesus instructed his disciples — of whom we are also ones — to take this message to all people.

Thomas is pastor, Alta Woods, Jackson.



# Tallahatchie's Camp Lakeside reports big enrollment leap

By Joe Young

When Tallahatchie Baptists' Camp Lakeside opened for its 26th season this past June there were high hopes that there would be a marked increase in participation by children and youth. Few people expected that enrollment would go from 145 to 279 in one year.

Under the leadership of Ben Kennedy, director, and M. C. Johnson, Tallahatchie Baptists' director of missions, the 16 churches of Tallahatchie Baptist Association combined their efforts to make this summer one of the finest displays of cooperation seen in several years.

As a result, there were problems like running out of beds, re-ordering larger supplies of groceries, and standing in lines. During the day camp when children are bussed in daily from around the county, an additional bus had to be added the second day to accommodate the children.

On the banks of Ascalmore Lake in wooded hills of southeastern Tallahatchie County, Lakeside is easily reached from Exit 211 off I-55 north of Grenada or from other clearly marked roads in the area of Charleston and Grenada.

As Tallahatchie Baptists' ministry to children and youth has expanded what began as a week or two of camping in a primitive setting has come to be a six-week or more summer program known as Camp Lakeside.

At one time the camp only touched a handful of Tallahatchie County children and youth, but today

campers come from nearby counties, states, and far and wide. The program has been continually upgraded as numbers made it possible to do so.

Because many campers with no church background attend, the camp has become a missions arm of Tallahatchie Baptists. Many campers confess faith in Christ at camp.

Tallahatchie Baptists cooperate with Baptists across the state as they make scholarships available for children from the Baptist Children's Village to attend camp at Lakeside. Funds are also available for any deserving child needing assistance to attend. In 1988, 25 scholarships were provided to the village and many more provided for local youth.

On land originally donated in memory of the late H. H. Dogan of Tallahatchie County by his family, the 60-acre camp now has 12 major buildings, including five dormitories housing about 100, an office building with director's quarters and infirmary, chapel, dining hall, drafts building, canteen, barn, and caretaker's home. Of brick or cypress, facilities are air-conditioned and heated. There is also a large swimming pool.

Camp Lakeside meets or exceeds all standards for youth camp licensure set by the state.

Director of the 1988 summer program was Ben C. Kennedy. A graduate of Delta State, he is involved in Christian youth work and is an

elementary teacher at Sumner. He grew up in Tallahatchie County, the son of Mr. and Mrs. Leon Kennedy of Scobey, and graduated from Charleston High School.

Kennedy works closely with M. C. Johnson, area Baptist director of missions, and Joe Young, chairman of the camp. He is assisted by several college students and a local pastor who is on the premises each week as camp pastor. A limited number of high school students serve as counselors-in-training for future summers.

A day at Lakeside routinely begins with a Bible study led by the camp pastor in the Prayer Garden. After a day of hiking, canoeing, games, archery, gun safety training, crafts, swimming, and other activities, campers gather in the chapel for an evening worship service.

The chapel once served as a one-room country church building for the congregation of New Life Baptist Church, and was moved to its present location in 1985.

Mrs. Janet Roberts of Paynes, a professional dietician, has been camp dietician since the camp first opened 25 years ago.

There are four weeks of overnight camping and one week of day camp, as well as other activities. For information about camp reservations or rentals, write Camp Lakeside, Route 1, Scobey, Mississippi 38953 or call (601) 647-2834.

Joe Young, Charleston, is camp chairman, Camp Lakeside.



## Powerline for teens

### Who made God?

#### QUESTION:

I guess you'll think this is a dumb question, but it's the only thing keeping me from becoming a Christian. I am 16 and have been attending a local church. I realize the Bible says God made the heavens and the earth, but who or what made God? Until I find a valid answer, I can't give my life to Christ.

#### ANSWER:

You are struggling with a question which you ought to lay aside

as unresolvable. A characteristic of infancy is that everything must be clear, everything black or white. As we mature, however, we learn to live with question marks. Things are really much more intriguing if there's a mystery about them.

The answer to your question is that no one made God — he is eternal essence. Things have a beginning and an end. Eternity does not. It staggers the mind, but it's better to have that than to have a God someone manufactured. That would make him a creature, not the Creator.

Why not accept that in faith? The chief thing about God is that he exists and only in his eternity does time make any sense. A life without risk and adventure isn't really worth living. Anyway, faith is a way of knowing. So get started.

## Missionary news

Kevin and Pam Shearer, missionaries to Peru, have arrived in Costa Rica for language study (address: Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). He was born in Ellisville. She is the former Pamela Hill of Laurel.

Major and June McDaniel, missionaries to Korea, have completed furlough and returned to the field (address: 205-5 O Jung Dong, Taejon 300-210, Korea). He was born in Goodman and also lived in Clinton. The former June Vineyard, she was born in Bolivar County.

Joy Neal, missionary to South Africa, has completed furlough and returned to the field (address: P. O.

Box 1759, Edenville 1610, Republic of South Africa). She was born in Meridian.

Juanita Johnston, missionary to Taiwan, has arrived in the States (address: 4156 E. Shan Dr., Mobile, Ala. 36609). Born in Mobile, she also lived in Yazoo City, Miss., while growing up.

Charles and Dianne Deevers, missionaries to the Ivory Coast, have arrived in the States for furlough (address: 709 Pinehurst, Clinton, Miss. 39056). A native of Mississippi, he was born in Jackson and grew up in Clinton. She is the former Dianne Sutherland of Bogalusa, La.

## Liberty to celebrate sesquicentennial

Liberty Church, Liberty, will celebrate its 150th anniversary of the organization of the church, Oct. 16.

John E. Watts, former pastor, will be the speaker in the morning service at 10:45 a.m. A covered dish lunch will

follow the morning worship hour and an afternoon service will consist of special music, a brief church history, and comments of former pastors. The church was organized on April 14, 1838. Michael W. Glenn is pastor.

## Polkville dedicates renovations

First Church, Polkville, dedicated its renovated sanctuary, Aug. 28. Julius Thompson, director, Church Administration-Pastoral Ministries Department, MBCB, and pastor of Polkville Church when the original brick structure was constructed in 1952, preached the dedicatory sermon. Others on program were Pete Pearson, pastor, Sardis Church; Billy Ballard, director of missions, Smith Association; Maxwell Price, pastor, Union Church, Raleigh and moderator of Smith Association; and Clifton Purvis, pastor, Magees Creek Church.

The renovation was valued at \$76,000, but was completed at an actual cost of \$40,885. Included in the renovation were carpet, pews, chandeliers, pulpit furniture, choir rails, choir chairs, and tables before the pulpit and in the foyer. Serving on the building committee were Ernest Traxler, chairman, Edward Traxler, Lavon Purvis, Lester Beatty, Virginia Massey, and Ruth Smith. Paul Wilson is pastor.

## Ludlow to celebrate 150th year

Ludlow Church, Scott County, will celebrate its 150th anniversary on Sept. 25. The day will start at 10 a.m. and continue until 3 p.m. Lunch will be served. Bill Henderson is pastor.

## SCRAPBOOK

### He loves and cares for me

God clothes the lilies of the field; He clothes the grasses  
They neither toil nor spin. of the fields, and  
Yet Solomon in kingly robe was not Notes each sparrow's fall.  
Arrayed as them. If God loves small creations so,  
He feeds each birdling that we see; Then I, made in his image, know  
They sow nor reap at all. He loves and cares for me.

—Margaret Hudson Fairchild  
Columbia

### He took my burdens

Into the lush green countryside So there amidst the quietness  
My wandering footsteps led. I talked to God in prayer.  
Wildflowers lay thick I laid my burdens at his feet,  
beneath my feet; So glad that he was there.  
Tall pines reached over head. And when I came away refreshed,  
I drank in all the beauty No worry or no care,  
My God had so bestowed I knew without a question  
I realized this was the time I'd left my burdens there.

—Ruth Norsworthy Crager  
State Line

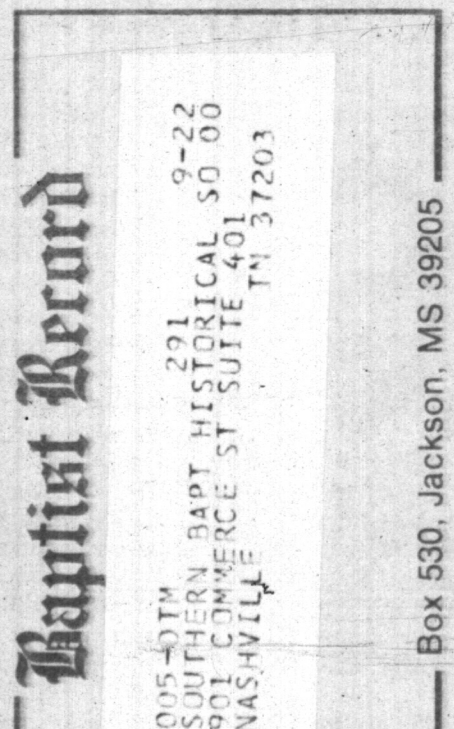
## Liberty, Union Co., plans celebration of sesquicentennial

Liberty Church, Union County, plans to celebrate its sesquicentennial (150th anniversary) with homecoming on Sept. 25.

Activities will begin at 10 a.m. Morning worship will be at 11. The program will include comments and reminiscences from former pastors and older former church members. H. G. West, Jr., Henning, Tenn., a former pastor, will deliver the morning message.

Lunch will be served in the fellowship hall and the festivities will conclude in the afternoon with singing by the Ministers' Quartet of Pontotoc.

Winston Ross, present pastor, is the 41st pastor of the church.



September 22, 1988

Box 530, Jackson, MS 39205